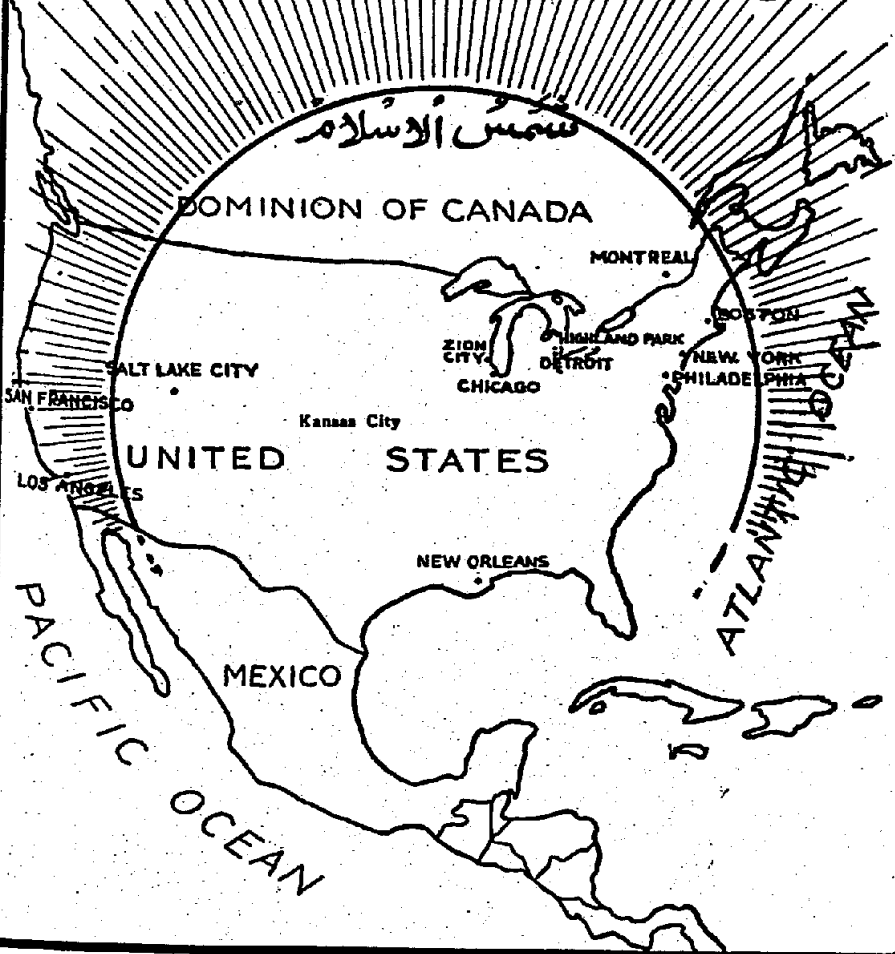


لا إله إلا الله محمد رسول الله

THE MOSLEM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

U. S. A.

1. Khalil Ahmad Nasir
220 S. State St.
Chicago 4, Ill.
2. Mirza Monawar Ahmad
2522 Webster Ave.
Pittsburgh 19, Pa.

UNITED KINGDOM

3. The London Mosque
63 Melrose Road
London S. W. 18
England

FRANCE

4. A. R. Malik
220 Bd. Pereire
Paris 17 (m)

SPAIN

5. K. I. Zafar
Lista 58
Madrid

SWITZERLAND

6. S. Nasir Ahmad
Stampfenbach-Str. 63
Zurich

NETHERLANDS

7. Q. U. Hafiz

Ruychrocklaan 54
Haag

NIGERIA

8. P. O. Box 418
Lagos

GOLD COAST

9. P. O. Box 39
Salt Pond

SIERRA LEONE

10. P. O. Box 11
Bo.

B. E. AFRICA

11. P. O. 554
Nairobi, Kenya Colony

PALESTINE

12. Mount Karmal
Haifa

ARGENTINE

13. M. Ramzan Ali
Corrales 2668
Buenos Aires

JAVA

14. Masjid Ahmadiyyah
Nagarawangi 57
Tasikmalaja



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Honorable Sir Muhammad Zafrullah Khan
Foreign Minister of Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ آمَنُوا وَهَاجَرُوا

A Passage From The Holy Quran

Those who believe and emigrate from their homes for the sake of God and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph.

Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and the Gardens wherein there shall be lasting bliss for them. They will abide therein for ever. Verily, with Allah there is great reward.

O ye who believe! take not your fathers and brothers for friends, if they prefer disbelief to faith. And whoso befriends them from among you, it is they that are wrongdoers.

Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with his judgment; and Allah guides not the disobedient people.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَأَزْوَاجَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَاقِلُكُمْ فَآوَلَيْكُمْ هُمُ الظَّالِمُونَ

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَنِسَاؤُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتُكُمْ مَحْشُورَةٌ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Huraira said, The Prophet was one day sitting outside among the people when a man came to him and asked, What is faith, (Iman)? He said: "Faith is that you believe in Allah and His angels and in meetings with Him and in His messengers and that you believe in being raised to life after death."

He asked, What is Islam? The Prophet said:

"Islam is that you shall worship Allah and not associate aught with Him and that you keep up prayer and pay the Zakat (almsgiving) as ordained and fast in the month of Ramadhan".

He asked, What is Ihsan (Goodness)? The Prophet said:

"That you worship Allah as if you see Him; and if you do not see Him, surely He sees you." (Bukhari)

Ibn Umar said; The Messenger of Allah said:

"Islam is built on five things, the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah and the keeping of prayer and the payment of zakat (alms) and the pilgrimage and fasting in Ramadhan." (Bukhari)

Abu Huraira said that the Prophet said:

Iman (Faith) has over seventy, or over sixty, branches; the most excellent of these is the saying, There is no god but Allah and lowest of them is the removal from the way of that which is harmful; and the modesty is a branch of faith." (Muslim)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835-1908

My Teachings

God requires you to believe that there is one God and that Muhammad (may peace and the blessing of God be on him) is His prophet and the seal of the prophets and the greatest of all. No prophet can come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of prophet from God, does not break the seal of prophecy. It is like one's own image in a looking glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Kashmir). The Holy Quran speaks of his death at various places.

As for me, it should not be imagined that I deny the excellence of the prophet Jesus (peace be on him). It is true that Almighty God has informed me that as the founder of the Muslim law is greater than the founder of the Mosaic law, so also the Messiah of the Muslim line is greater than the Messiah of the Mosaic line, still I honor the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad (may peace and the blessings of God be upon him) as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muslim line. Therefore I hold my namesake in honor, and all

those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me.

Again I say to you, do not imagine that your mere outward entrance into my movement will suffice. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal by you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you, that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray to God that strength be given to you. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit, is not of my followers.

He who is involved in the greedy love of this world and does not even raise his eye to look to the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness, such as drinking wine, gambling, looking with lust, dishonesty, bribery and every other iniquity is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of *Baiat*, (Initiation) is not of my followers. He who does not believe in me as

the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair, is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evildoers, is not of my followers.

These are all poisons which if you take, you cannot be saved. Light and darkness cannot be in the same place together. Every one who is crooked and not upright before God, cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart, who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs; they shall be saved on the day of affliction. Their enemies who plot against them are fools, for they are in the bosom of God and He is their supporter. Who have faith in God? Only those who are such. He is also foolish who plots against a wicked, mischievous and daring transgressor, for the latter shall perish of himself. Since God created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power.

The Lord is faithful, and for His faithful servants He shows His wondrous deeds. The world would swallow them, and their enemies gnash their teeth against them, but He Who is their friend, saves them from every path of destruction and makes them victorious in every field. Blessed is he who holds fast the skirt of such a God. I have believed in Him; I have known Him.

ISLAM GIVES A NEW WORLD ORDER

by

Hazrat Khalifatul Masih II

Head of the Ahmadiyya Movement in Islam

In the early days of Islam, the social and economic teaching of Islam proved fully equal to the demands made upon it. The Holy Prophet (on whom be peace and blessings of God) not only insisted upon simple modes of living but as soon as Moslems achieved political power, history bears witness that the needs of the poor were fulfilled from *Zakat* supplemented by voluntary subscriptions. In this connection the Companions used often to make great sacrifices. Hazrat Abu Bakar on one occasion contributed the whole of his property and on another Hazrat Usman contributed almost the whole of his belongings, so that in accordance with this teaching the needs of the people were fulfilled according to the requirements of the age.

When during the time of the Khalifas the boundaries of the Islamic State became wider, the needs of the poor were fulfilled in a more organised manner. In the time of Hazrat Umar regular records were maintained of the whole population and the necessities of life were provided for everybody according to fixed scales. In this way, everybody, rich or poor, was adequately provided for and the means adopted were suited to the circumstances of those times. People are apt to imagine that the principle of providing the necessities of life for every individual has been invented by the Bolsheviks. This is incorrect. This principle was laid down by Islam and was given effect to in an organised manner in the time of Hazrat Umar. Under the scheme originally introduced by Hazrat Umar, a breast-fed child did not qualify for any relief. The treasury became liable to provide relief for a child only after it had been weaned. In one case a mother weaned her child pre-

maturely in order to be able to draw an allowance in respect of it from the treasury. Hazrat Umar was going on his rounds one evening when he heard a child crying in a hut. Umar went in and inquired why the child was crying. Said the mother, "Umar has made a law that an allowance can be drawn for a child only when he has been weaned. I have stopped suckling the child to draw an allowance on his behalf; so, that is why he is crying." Hazrat Umar—and he himself relates this incident—says that on hearing this, he blamed himself strongly lest by laying down this rule he may have interfered seriously with the physical growth of the next generation. He immediately issued a direction that an allowance should be payable in respect of every child as soon as born. This was the arrangement in Umar's time and again it was quite adequate having regard to the circumstances at that time. It is true that at that time the gulf between riches and poverty was not as wide as it is to-day. *Zakat*, voluntary contributions made to the State for this purpose and private charity, these three afforded adequate and timely relief to the poor. There was no industrialization and commercial competition was not as keen as it is in modern times. Powerful States did not exploit weaker States as they do to-day. The system that proved adequate in those times would prove inadequate and ineffective to-day. But this does not detract from the excellence of the Islamic teaching on the subject. At that time the object of this teaching could be fulfilled by means of *Zakat* and voluntary contributions and it did not become necessary to have recourse to anything further. To-day *Zakat* and voluntary contributions do not seem to suffice and something more is called for.

To-day the world has become much more organised and States are being daily driven to the adoption of policies which should give them greater and greater control over national wealth. If any of the Socialist or Facist movements become supreme, the necessary result would be that individual wealth will be reduced and the greater part of the national wealth will come under the control of the State. The countries in which the successful movements originated and those allied with them may attain to greater happiness and peace, but other countries will be exploited and will be faced with greater misery and suffering.

Evidently, therefore, the means adopted in the time of the Holy Prophet (on whom be peace and blessings of God) and schemes put into force by the first four Khalifas to give practical effect to the Islamic social and economic teaching will not prove adequate to-day. It is necessary, therefore, that in this age Islamic teaching should be given a practical shape which, while safeguarding against the defects in the other movements, should succeed in placing sufficient resources in the hands of those responsible for putting the Islamic principles into force to enable them to bring about conditions of equal opportunity for all and to provide for the legitimate needs of the people. The Khalifas interpreted and gave practical effect to the teachings of Islam in this respect according to the needs of their times. There used to be regular census in the time of Hazrat Umar and a record was kept of every individual. The Islamic treasury was responsible for the legitimate needs of every person. Originally, this system applied only to those who were capable of bearing arms, but Hazrat Umar recognised that the responsibility of the State extended to other people also. Eventually provision was made for all deserving persons out of the treasury!

In short, the Khalifas gave effect to the Islamic teaching according to the circumstances of their time. To-day human life and society have become much more complex, so a new system is called for to give effect to that teaching. For the establishment of this new system it was inevitable that someone raised by God should inaugurate a New Order to put an end to the pains and miseries of mankind, an Order not of man, but of Heaven, one really equal to the needs of the poor and able to restore peace and contentment to all mankind. Every person who believes that the Holy Prophet (on whom be peace and blessings of God) had prophesied the advent of a Messiah and Mahdi, must admit that it was the function of the Promised One to find a remedy for the disorder, unrest and misery from which the world is suffering to-day. That remedy should not suffer from the defects from which Bolshevism, Socialism and National Socialism suffer. It should make it possible to provide food, clothing, shelter, medical relief and means of education for everybody and yet safeguard mankind against intellectual deterioration, the discouragement of individual enterprise and effort, and tyranny and

exploitation of one people by another. In other words, it should secure peace and goodwill between nations and classes and also succeed in finding resources to fulfil the needs of all individuals.

It was, therefore, the duty of the Khatamul-Khulafa (the seal of Khalifas) to devise a scheme in accordance with Islamic teachings which should prove adequate to the needs of the times and put an end to the miseries from which the world is suffering. He did succeed under Divine Command in devising such a scheme.

The essentials of the Islamic social and economic system are: (1) that the needs of all human beings should be provided for; (2) that in trying to achieve the first object the incentive behind individual effort and enterprise should not be weakened; (3) that the system devised should be voluntary and should not involve forcible dispossession or confiscation; and (4) that the system should not be confined to one country or one nation, but should be universal. All the movements that are being boosted to-day are in one respect or other limited in their application. They pertain to sections of mankind. The Islamic system is not national or sectional but universal. The Islamic teaching pays due regard to all the four factors that I have just mentioned. Any movement that is based upon these four principles is bound to prove more beneficial than, and to be preferred to, every other movement.

This object has been fulfilled and these four principles have been built into the New Order, the foundations of which have been laid under Divine Command, and in strict accordance with the Islamic teaching, by the person appointed by God for the guidance of mankind in this age as a Deputy of the Holy Prophet (on whom be peace and blessings of God). Bolshevism, Socialism and National Socialism have all come into being after the Great War of 1914—18. Hitler, Mussolini and Stalin have all risen to power after the last war. All these new movements which claim to have devised new plans for the relief of mankind arose out of the conditions of 1919—21. The appointed one of God, however, laid the foundations of the New Order in 1905 in his *al-Wasiyyat*.

The principle was laid down in the Quran in the verse 2: 195. In this verse no definite rules were laid down in respect of voluntary contributions. Moslems had only been warned that in addition to Zakat they would have to pay other taxes and make other contributions, but the quantum of the taxes and the form which they were to take was not prescribed. If at one time the Islamic State was in need of one per cent of the nation's wealth, the Khalifa had only to announce that the State was in such need, and that Muslims should contribute so much. If at any other time the State required two per cent. the Khalifa asked Muslims to contribute that amount. The Holy Prophet (on whom be peace and blessings of God) used to ask for voluntary contributions from time to time. The Khalifas gave effect to the Islamic teaching by reserving a large portion for the needs of the poor out of the tributes that were received for distribution among the armies. The soldiers were asked voluntarily to give up a portion of what was due to them to be devoted to the relief of the poor. The Promised Messiah (on whom be peace) has interpreted the Islamic teaching according to the needs of the present age. If the Islamic State has to provide food, clothing, shelter, medical relief and means of education for everybody, it must have at its disposal very much larger resources than would have sufficed in the early days of Islam. The Promised Messiah (on whom be peace), therefore, announced under Divine Command that God had ordained that those who desired to win real paradise to-day must volunteer from 1/10th to 1/3rd of their properties and belongings. He went on to prescribe that the properties obtained by this means would be devoted towards strengthening the foundations of Islam by means of propagation of the teachings of the Quran, the spread of Islamic literature and the setting up of Islamic missions.

He also said *"Every matter that is connected with the strengthening and propagation of Islam, into the details of which it would be premature to enter just now, will be accomplished by means of the properties so obtained."*

That is to say, these moneys would be spent in the achievement of

everything which is essential for putting into force Islamic teachings and giving effect to them. He indicated that it was premature to describe these matters in detail, but that somebody else would go into their detailed exposition when the time comes.

This is the Order which was set up by the Promised Messiah (on whom be peace). He has stated clearly that every matter which pertains to strengthening and spreading Islam would be provided for out of these moneys but that it was premature to enter into details. This meant clearly that all the objects which were to be fulfilled out of these moneys could not be fully explained at the time. Time was soon to come, however, when the world was to cry out for a New Order. From every quarter voices were to be raised announcing New Orders. Russia would claim to give the world a New Order. England would put forward a New Order. Germany and Italy would announce a New Order. America would proclaim a New Order. At that time a successor of the Promised Messiah would announce from Qadian: "The New Order has already been set out in *al-Wasiyyat*. If the world desires to proceed along the path of peace and prosperity, the only way to it is to put into effect the New Order set out in *al-Wasiyyat*."

The Promised Messiah then says, "These moneys will also be devoted towards securing the welfare of the orphans and the needy who do not possess adequate means of subsistence."

Further on he says, "It will be permissible for the Anjuman (*i.e.*, the Association administering these funds) to increase these funds through commercial investments."

That is to say, it would be proper for the Organization after recovering 1/10th or 1/8th or 1/5th or 1/3rd of people's properties from them to increase the funds at its disposal by means of investments. He goes on to say that the test of every believer is that he should participate in his scheme and should seek the special Grace of God by this means. He announced that only hypocrites will keep out of this scheme. In other words, the scheme is voluntary but is at the same time a test of your faith. If you are anxious to win the pleasure of God and to deserve

real paradise you must make this sacrifice. If, on the other hand, these things have no value in your eyes you can retain your properties in this world; neither God nor the Movement founded under His Command has any use for them.

It will be observed that under the Bolshevik system people are dispossessed of their properties by force. As against this, the Promised Messiah (on whom be peace) says that if a person chooses to leave the Movement at any time, property made over by him should be returned to him, for in God's eyes such property is unacceptable and should be discarded. How great a divergence do we have here between the two systems. The secular system takes possession of people's properties by force and violence but the system which the Promised Messiah (on whom be peace) advocates is based upon voluntary sacrifice, so much so that if a man withdraws from the Movement any property already made over by him to the Movement shall be handed back to him; for, that which is unwillingly offered is not acceptable.

This shows that the object which Bolshevism has sought to achieve incompletely through a bloodthirsty revolution is sought to be achieved by the Promised Messiah (on whom be peace) completely by the promotion of goodwill and affection between the different classes. Bolshevism advocates that the wealthy should be dispossessed so that their belongings may be applied to the benefit of the poor. The Promised Messiah (on whom be peace) according to Islamic teachings say that, having regard to the necessities of the time, people should willingly hand over substantial portions of their properties. He has asked for a minimum of 1/10th from everybody which shall be devoted to the uplift of orphans and the needy and towards the propagation of Islam and the strengthening of its social and economic structure. Every Ahmadi who participates in this scheme for the sake of God must volunteer from 1/10th to 1/3rd of his property for the service of Islam and humanity and execute a will to this effect.

(To be Continued)

THE AGONY OF KASHMIR

by

Abdul Kadir Khan

Kashmir, the land of Lala Rookh, is today torn by strife and sorrow. Its people whose poverty, suffering and misery have few parallels are engaged in a desperate struggle against the forces of autocracy and oppression and in their extremity look for succour from the forces of democracy. One sided propaganda clouds the issues; it describes oppressed and down-trodden people struggling for survival as "rebels" and "law-breakers" and those who seek to help them as "raiders".

For an adequate appraisal of the situation in Kashmir it is important to appreciate the historical and political background against which this grim drama is being enacted as also the recent even grimmer happenings in the adjacent territory of East Punjab. For the tragedy of Kashmir is but a sequel to the tragedy of East Punjab.

The total population of Kashmir is approximately 4,000,000 and is distributed as follows: In Kashmir proper, as distinct from the Jammu Province, 93.5 per cent of the population are Moslems. Sixty-two per cent of the population of Jammu Province are Moslems. In the combined Jammu and Kashmir State, seventy-eight per cent are Muslims. Gilgit which is the high mountain region in the northwest, a part of which borders on the Soviet Union, is entirely Moslem. The total area of the State which is largely composed of high mountains and hills is 82,000 square miles. The majority of the people of Kashmir profess the same faith as the people of Pakistan and have close and deep cultural ties with them. All their trade and commerce is either with or carried through Pakistan which provides the only proper road or rail links which make Kashmir accessible to the rest of the world. The region is famous for its beauty and is rightly considered among the most picturesque in the world. In 1846, by the Amritsar Treaty the British East

India Company sold this piece of God's earth along with the human beings inhabiting its hills and valleys to the great grandfather of the present Maharaja for the paltry sum of Rs 7,500,000 — about 2,250,000 dollars. Public opinion in all civilized countries is shocked at the idea of the sale and purchase of human beings. The Treaty sold away a whole nation.

The people of Kashmir are denied elementary human rights and hundreds of them languish in prisons for daring to demand them. The Dogra Maharaja inherits the People of Kashmir from his fore-fathers as though they were so many heads of cattle. During the past one hundred years these people known all over the world for their beauty craftsmanship and industriousness have been dragged down to the lowest depths of misery. Hundreds of thousands of them starve from day to day in hovels unfit for animals. In recent years they made several efforts to free themselves from Dogra tyranny. Time and again they have been thwarted, yet time and again they have risen to defy their oppressors.

Amongst those who took a conspicuous part in the struggle was Sheikh M. Abdullah. He was sentenced several times to varying terms of imprisonment for opposing the Maharaja's government. Only in September last he was in prison undergoing a long sentence. Pandit Jawahar Lal Nehru, now Prime Minister of India, was one of the most ardent and vociferous critics of the Maharaja. As recently as 1946, enraged by recurring acts of tyranny, he proceeded to Srinagar to remonstrate with the Maharaja and was met on the border by Kashmir troops who stopped him from proceeding any further and forced him, at the points of their bayonets, to return.

Today we find the erstwhile foes are close allies and fast friends. Sheikh M. Abdullah found guilty of treason and sentenced to a long term of imprisonment was released from prison towards the end of September and in October became the "Head of the Emergency Administration". Pandit Jawahar Lal Nehru who could find no adjective

strong enough for the Maharaja and his administration began to back him with all the prestige and power which he enjoys as the Prime Minister of India. Seldom has the world witnessed such a complete and quick volte face.

For an explanation, let us go back to June 3, 1947, the date on which the partition plan for India was announced. For a few days Hindu-Sikh India seemed to have reconciled itself to the partition plan. But only for a few days. Then whispers became audible which gradually grew into loud reports that the Sikhs who had made large scale plans for armed attacks on Moslems intended to bring them into operation. The D. Day would be shortly before August 15, 1947, the Partition Day. The leaders of the plan to establish Sikh rule—Sikhistan—were the Maharaja of Patiala and Master Tara Singh. They had a powerful ally in Sardar Patel, the Deputy Prime Minister of India and the boss of the Hindu Congress Party. He is known to be one of the staunchest supporters of the Hindu terrorist organisation, the Rashtriya Sewak Sangh.

THE GREAT KILLING BEGINS

On August 1, a general massacre of Moslems began in Patiala the capital of the Sikh state of that name in East Punjab. According to a non-Moslem newspaper "On the 3rd day of August alone no less than 14,000 Moslems were butchered in the town" and "during the six or seven weeks between August 1 and September 20 at least one hundred thousand Moslems were killed" in the Patiala state.

The conflagration spread rapidly to neighbouring Sikh states and to East Punjab. On the night of September 9, Sikh and Hindu bands armed with machine guns, sten guns, shot guns, swords and spears attacked the Moslems of Amritsar. Some bands were accompanied by motor lorries carrying kerosene oil with which to set fire to Moslem houses. If any Moslems tried to defend themselves the Hindu and Sikh police shot them down. A day or two before, all Moslem police had been disarmed.

Let us leave neutral observers to describe what happened in East Punjab. Here is an account that appeared in the "Times" of London in its issue of August 25 from its special correspondent:—

"'A thousand times more horrible than anything we saw during the war' is the universal comment of experienced officers, British and Indian, on the present slaughter in the East Punjab. The Sikhs are on the warpath. They are clearing the Eastern Punjab of Moslems, butchering hundreds daily, forcing thousands to flee westward, burning Moslem villages and homesteads, in their frenzy, burning their own too. This violence has been organized from the highest levels of Sikh leadership and it is being done systematically, sector by sector. Some large towns, like Amritsar and Jullundur, are now quiet because there are no Moslems left.

"In a two-hour reconnaissance of the Jullundur district at the weekend, I must have seen fifty villages aflame. The Sikh 'Jathas', armed mobs from fifty to one hundred strong, assemble usually in the Gurdwaras, their places of worship, before making a series of raids. Many 'Jathas' cross over from the Sikh states. The armament of a typical Jatha consists of one or two firearms, army and homemade grenades, spears, axes and Kirpans, the Sikh sabres which are also religious emblems. The Moslems are usually armed only with staves. When threatened, they assemble on their roofs and beat gongs and drums to summon help from neighbouring Moslem communities and prepare to throw stones at the attackers. The Sikhs attack scientifically. A first wave, armed with firearms, fires to bring the Moslems off their roofs. A second wave lobbs grenades over the walls. In the ensuing confusion, a third wave goes in with Kirpans and spears, and the serious killing begins. A last wave consists of older men, often Army pensioners with long white beards, who carry torches and specialize in arson. Mounted outriders with Kirpans cut down those trying to flee."

THEY TRY IT IN KASHMIR

Let us not dwell on this tale of woe. The result of these happenings, according to the estimates published by the Government of West Punjab is that 650,000 Moslems of East Punjab (India) are "missing" and over 5,000,000 have been forced to migrate to Pakistan.

And now to come back to Kashmir. In the month of September the Sikhs and Hindus began to put into operation in Kashmir the sanguinary plans of genocide which they had executed with such signal success in East Punjab during August. Having successfully got rid of 6,000,000 Moslems from East Punjab it was an easy task to get rid of half that number from Kashmir! And so the Armageddon began. State troops, Sikhs and Dogras (Hindus) began their attacks on Moslems of Poonch, a part of Kashmir. Men, women and children flew in terror to West Punjab and burning villages could be seen from the Pakistan side of the border. Armed mobs headed by State troops made incursions into Pakistan and after one of these raids 1,760 dead bodies of Moslems were counted near one village. The inhabitants of several villages including Jandala, Makhialkotli, Nawal, Danna and Cheevala were burnt alive in their houses. The village of Salian was set on fire. The conflagration which was visible from the Murree hills continued raging for four days. Moslems of this village were made to stand against a wall and were shot dead by a Sikh squad. Automatic weapons were freely used to annihilate the Moslem population.

A TURNCOAT

At the same time it was necessary to procure a Quisling, a "yes-man" belonging to the community that was being annihilated, to give a semblance of moral sanction to the grim proceedings. High placed officials of the Kashmir Government visited Sheikh M. Abdullah in jail. What transpired between them inside the four walls of the jail is not known. The result was that Sheikh Abdullah was released. For a few days he kept up appearances and continued to talk mildly in the old vein. But he took an early opportunity to go to New Delhi where he met Pandit Jawahar Lal Nehru, Sardar Patel and Mr. Menon of the

State Department. Gradually he changed into a full-fledged supporter of the Maharaja. On October 27, he was made "Head of the Emergency Administration in Kashmir" in association with the Hindu Prime Minister of the State.

This is not the first time that Sheikh M. Abdullah has turned his coat. For long he was a member of the Muslim Conference, the principal political party in Kashmir. He left it a few years ago to form a rival organisation, the National Conference. The leaders of the Muslim Conference are today rotting in jails, some of them put there by himself since his recent advent into executive power. The only time that Sheikh M. Abdullah was elected to the Kashmir Assembly he sought election on the Muslim Conference ticket. During the last elections held in 1948 he and his party saved themselves from the ignominy of defeat by a simple subterfuge — they boycotted the elections. The Muslim Conference holds fourteen out of twenty one Muslim seats. In the seven constituencies won by "Independents" Muslim Conference nominees were prevented from seeking election on technical grounds, their nomination being rejected by the state authorities.

To revert to the Poonch tragedy which proceeded on its course. Aware of what had happened in East Panjab, the people of Poonch, largely ex-service men, evacuated their families to West Punjab (Pakistan) and came back to fight, some with weapons taken or borrowed from their friends and relatives. At least 70,000 of them had fought on the side of the United Nations in the last war and could be depended upon to sell their lives dearly in the struggle for survival.

The Proof? There can be no better proof than the testimony of Sheikh M. Abdullah himself who following his recent mental metamorphosis became a member of India's delegation to the Security Council and is now irrevocably committed to the forcing of Kashmir's accession to India. On October 21, 1947, speaking at an at-home given in his honor in New Delhi, he said, "the present trouble in Poonch was

caused by the unwise policy adopted by the State. The people of Poonch who suffered under their local ruler and again under the Kashmir Maharaja had started a people's movement for the redress of their grievances. It was not communal. Kashmir State sent its troops and there was panic in Poonch. But most of the adult population of Poonch, he explained, were ex-service men in the Indian Army with close connections with the people in Jhelum and Rawalpindi. They evacuated their women and children, crossed the frontier and returned with arms supplied to them by willing people. The present position was that the State forces were forced to withdraw in certain areas" — Associated Press of India report.

"AZAD" GOVERNMENT

Again, in the "Statesman" of October 22, Sheikh Abdullah is reported to have said that the Moslems of the Kashmir State "had learned of the fate of Moslems in Kapurthala, where, despite their majority, they had been wiped out. Not a single Moslem would be found in that State now. The same fate had been meted out to them in Alwar, Bharatpur and Kapurthala, where the Moslem population had either been killed or expelled, but obviously the fear was that the same thing might be enacted in Kashmir."

By this time the campaign for the extermination of Moslems was in full swing. In addition to the massacres in Poonch, armed Sikh and Hindu bands assisted by the troops of the State, were operating in the Jammu Province, bent upon the extermination of Moslems. Hundreds of thousands of Moslems fled before this terror into the adjoining Pakistan territory.

It was at this time that in the town of Pulandri in Kashmir State the Azad (Free) Government came into being. Sardar M. Ibrahim rallied the forces of resistance, organized them and gave them a banner under which to fight the forces of oppression.

Realizing the peril with which the people of Kashmir were faced, some of their friends, relatives and co-religionists in Pakistan and some Tribesmen from across the Northwest frontier of Pakistan made their way into Kashmir and Poonch to join the Azad (Free) Forces. Some of the Moslem refugees from East Punjab who had lost their all and were burning with thoughts of revenge also slipped across the border to join them. The Government of Pakistan did all it could to prevent them trickling through. But with the border extending over hundreds of miles of difficult mountainous territory, this was no easy task.

It was this incursion of Tribesmen into Kashmir territory which provided the Maharaja of Kashmir with the pretext to accede to India against the will of his people. He had tried to exterminate them himself. Having failed in that object he brought in Indian troops to complete the execution of his design. This was on October 27, 1947, since which date two divisions of the Indian Army supported by eight squadrons of the Royal Indian Air Force have been raining steel and fire on the people of Kashmir, who, fighting with the desperation of the doomed, have kept the attackers at bay.

THE MAHARAJA OVERRULES PEOPLE'S VOICE

The events that preceded Kashmir's fraudulent accession to India provide incontestible proof of the Maharaja's determination to prevent his people from exercising their right to decide to which Dominion they shall accede.

He knew that an overwhelming majority of his people wanted to accede to Pakistan. But actuated by religious prejudice and dynastic interests he worked for and intrigued to bring about an accession with India. Even though compelled by geographical and economic causes he had to enter into an agreement with Pakistan on the working of communications and allied subjects his attitude towards Pakistan clearly betrayed the working of his mind.

THE LANGUAGE OF THE NEW TESTAMENT

The books collected into the New Testament do not constitute the utterances of Jesus nor of his disciples. Jesus was a Jew and so were his disciples. If any of Jesus' utterances were to be found preserved in their originality, they could only be in the Hebrew language. So also with the utterances of his disciples. But no copy of the New Testament in ancient Hebrew exists in the world. The old copies are all in Greek. Christian writers try to cover this grave defect by saying that in the time of Jesus the language in general use was Greek. This is impossible for more reasons than one. Nations do not easily give up their language. It is for them as valuable an inheritance as any property or other possession. In Eastern Europe there are people who for three or four hundred years have lived under Russian rule, but their languages remain intact to this day. France has ruled over Morocco and Spain over Algiers for a long time. Yet the language of these subject peoples is still Arabic. Two thousand years have passed since the time of Jesus. Yet the Jews have not forgotten their language. Even today in parts of Europe and America, Jews speak Yiddish, a corrupt form of ancient Hebrew. If this long time spent amongst other peoples has not destroyed the Jewish language, could a brief association with the Romans destroy it? Let us remember that Roman rule in Palestine had begun only about 50 years before the advent of Jesus. This is not long enough for a people to forget their language. But there are other important considerations also to be kept in view:

(i) Nations which attain to any importance in history do not give up their language, and the Jews were a very important people indeed.

(ii) The religion of the Jews was recorded in Hebrew, and for this reason particularly, it was impossible for them to give up their language.

(iii) In the scale of civilization and refinement, the Jews did not regard themselves as inferior to the Romans, but rather superior, and this must have made them proud of their language and reluctant to give it up.

(iv) The Jews entertained hopes for the return of their political power. Nations which fear the future become pessimistic and therefore tend to lose pride in their language. But the Jews in the time of Jesus were awaiting the advent of their King who was to re-establish Jewish rule. Looking forward to such a future, they could not have been so negligent in protecting their language.

(v) Jewish authors of that time wrote in their own language or in some corrupt form of it. If their language had changed, we should have had books of the time written in a language other than Hebrew.

(vi) The oldest manuscripts of the New Testament are in Greek. But in the time of Jesus, the Roman Empire had not become divided into two halves. The centre of the Empire was still Rome. The Roman and Greek languages are very difficult. If Roman influence had at all penetrated Jewish life, it should have resulted in the assimilation of Latin (and not Greek) words into the Hebrew language. Yet the oldest manuscripts of the Gospels are all in Greek. This proves that the Gospels were written down at a time when the Roman Empire had become divided and its eastern possessions had become part of the Greek Empire, so that the Greek language had begun to exert its influence on Christianity and its literature.

(vii) Phrases such as the following which are preserved in the Gospels in their original form are all Hebrew phrases.

- (1) "Hosanna" (Matthew 21:9);
- (2) "Eli, Eli, Lama Sabachthani" (Matthew 27:46);
- (3) "Rabbi" (John 3:2);
- (4) "Talitha cumi" (Mark 5:41);

(viii) From The Acts (2:4-13) it appears that even after the crucifixion, Jews spoke Hebrew:

And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation

under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we, every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and in strangers of Rome, Jews and proselytes, Cretans and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

It is evident that at this time the language spoken in Palestine was Hebrew. Speaking any other language was extraordinary. Among the names mentioned is Rome, which means that the Roman language was not spoken in Palestine and whoever spoke it seemed a stranger. We are not concerned here with the merits of the narrative but we only wish to point out that this passage from The Acts proves conclusively that even after the crucifixion the language of the Jews was Hebrew. Those who knew other languages were exceptions. When some of the disciples spoke these other languages—among them Latin, some people thought they were drunk and talking nonsense. If the country as a whole used Roman or Greek, no such reaction was possible.

It is clear, therefore, that the language which Jesus and his disciples spoke was Hebrew, not Latin or Greek. So copies of the New Testament written down in Latin or Greek must have been written down long after the time of Jesus, at a time when Christianity had begun to penetrate into Roman territory and Roman imperialist power had become divided into the Italian and Greek parts. Books of this kind, composed 100 or 200 years after Jesus by unknown authors and attributed by them to Jesus and his disciples, can be of little use to any believer today. It was necessary, therefore, that we should have had another book sent to us from Heaven, free from these defects and one which readers could regard with certainty as the very word of God.

THE INFLUENCE OF QURAN ON THE MOSLEMS

Seldom, if ever, has law penetrated so deeply into the life and thought of a community as it did in the early Muslim civilization. . . . Even sectarian divisions arising out of political and theological differences did not disturb the basic unity of legal attitudes and methods. . . . It was this sense of unity, based upon the Qur'an, in all the things that mattered most which led the great majority of Muslims firstly to that remarkable compromise, the toleration of differences in matters of detail, and finally to the realization that where a community is united on the main issues, the existence of differences is an enrichment of community life, to be accepted with gratitude as one of God's *barakat* (blessings, ed.). . . .

It is almost impossible to overestimate the influence on Muslim religious thought of this legal activity. Once the science and structure of law were established, they not only supplied a rigid frame for the Muslim ideals of ethical duty and human relations (with the slight element of flexibility allowed by the four schools), but the Law itself, the *Shari'a*, defined once for all the constitution of the Muslim Community. The *Shari'a* to the Muslim stands for all that the Constitution stands for to the United States of America, and more. It established norms for all Muslim institutions and societies which have ever since remained the sheet-anchor of Muslim culture through the many and terrible vicissitudes of later centuries; it expressed and went far to creating a united Muslim community, in spite of political fragmentation and conflict; and it is still, notwithstanding all the criticisms of Muslim modernists and reformers, the sole embodiment of what would otherwise be a merely formal unity of faith amongst all Muslims.

Gibb, H. A. R., *Law and Theology in Islam*, in the *Muslim World*, July 1948.

"THE CHURCH CANNOT BLUSH"

Is religious tolerance simply a matter of fair play? U.S. Protestants who think so often boil with indignation at the Roman Catholic Church, which accepts the advantages of tolerance in non-Catholic countries but sternly discourages other faiths in areas where Catholics are in the majority.

One of the newest and clearest statements of the Catholic position appeared recently in Rome in the Jesuits' fortnightly *La Civiltà Cattolica*. Excerpts are quoted in this week's *Christian Century*:

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances . . . make the complete application of this principle impossible, then the church will require for herself all possible concessions . . .

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis . . . but merely adapts herself . . . Hence arises the great scandal among Protestants . . . We ask Protestants to understand that the Catholic church would betray her trust if she were to proclaim . . . that error can have the same rights as truth . . . The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Time, June 28, 1948

ETHICS AND THE DEVELOPMENT OF CHRISTIAN RELIGION

Obviously, however, ethics is not religion. There need be nothing compelling about ethical injunctions for their own sake which might be urged with the force of religion. One is impressed, therefore, with the uncompromising devotion of Jesus to these ideals, not as temporary expedients, but as necessary, reasonable service, representing the eternally-binding will of God. Here was the point of crisis and of compulsion. Here was the anchorage of a rich and rock-ribbed religious faith. The drama of its issue in at least one life I need not here elaborate.

To be sure, they proclaimed him later as Savior and God. And long before the enunciation of "the two ways," too, his ethic was adjusted to allow for proper perspective alongside the claims of ecclesiastical authority and of an equally exacting doctrinal orthodoxy. The fact nevertheless remains that his religion laid stress upon the will of God as exemplified in the prophetic emphasis upon love and mercy. The later church, however, each age "interpreting as it could," subordinated this ethic to his person, to which dogmatic loyalty (along with proper institutional observance) became, as now, the differentia of "Christian" status. Lip service is still generally done to his ethic. Nor do sermons preached from within the confines of selectly attended churches fail to exalt "redemptive" love and love of many another sort in beautifully profuse and dutiful detail. Indeed, the ethic of Christ is binding and love is its cornerstone. But a religion which remains chronically at the level of pronouncement, or which, in some instances, hedges on its responsibility to submit to the rigor of its injunctions in the name of a

congenital spiritual impotence, or overlooks, in some instances, its social and moral omissions in a carnival of theological extravaganzas—such a religion is scarcely one to stir favorably the “free man,” to convert the cynicism of the modern temper.

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Christianity has, in fact, accomplished very little, since its chief results have been (1) to win for the old creeds a small number of troublesomely vacillating recruits and (2) considerably to increase the number of people interested in [theology] considered rather as a game, than as a means of arriving at truths relevant to the life which we live.

And it is with bad grace that Christians become hotly defensive in the face of such charges.

Dr. Leon E. Wright, in *The Journal of Bible and Religion*, April 1948

What a vast difference is there between the two acts, one that the duration of which is expired but the pain remains, and the other that the pain of which is over but the reward lasts. Hazrat Ali.

The most excellent actions are to gladden the heart of a human being; to help the afflicted; to lighten the sorrow of the sorrowful and to remove the wrong of the injured. Holy Prophet.

BOOK REVIEW

Christ's Object in Life. By John C. Lincoln. Henry George School, 50 E. 69th St., New York. pp. 134. Price \$1.50.

This book is of special interest to the students of Bible and Christianity. The writer discusses the object of Christ's life in a very frank and candid way. He believes that Christ's mission was not to introduce the doctrines of Trinity and Atonement but "to set up an earthly organization" "based on the twin foundations of the fatherhood of God and the brotherhood of man" by using moral force. He contends that Jesus would have been successful in his mission of establishing a good society "if it had not been for the treachery of Judas."

Mr. Lincoln admits that he is not a professional writer but he puts his evidence to support some of his contentions very effectively. All along his discussion, he quotes extensively from the New Testament to prove his position. Regarding the sources of his information, he proves in his first chapter in a convincing discussion that the gospels are not consistent with each other. There are differences of emphasis in the accounts of the same event in the first three gospels. The sermon on the mount, for instance, is more complete in Matthew than in the others. Even all the parables are not found in all the first three gospels.

The writer could find many examples of such inconsistencies and contradictions, but his thesis, however, is that this is the gospel of St. John which is really in "considerable contrast to the first three". He supports this fact by many outstanding and lucid examples. Christendom believes that all men are born bad interpreting it from a verse in John which reads, "Except one be born anew he cannot see the kingdom of God" (3:3). According to the first three gospels Jesus never told anyone he had to be borne again. This is only the fourth gospel, written about seventy-five years after the crucifixion, that the importance of belief in Jesus has been emphasized. Furthermore, it is the fourth gospel in which is found more of the doctrine of Trinity. With these and many other clear examples, Mr. Lincoln comes to the conclusion that, "we must recognize the fact that the prevailing theology of the day when the gospel was written tended to put words into the report of what Jesus said, that he may or may not have actually said".

In a forceful chapter, the writer discusses the question of, "Who bears the penalty for sin". "Christendom had been taught for many years that it is pos-

sible to do wrong and that by proper belief in Christ we can avoid the penalty for wrong doing". He argues that this un-Christian doctrine of Atonement was taught not by Jesus but by Paul. He finds it hard to see how the church continues to teach what Paul taught and neglects what Jesus taught, namely "to treat the others as we would like to be treated". Christ's object in his life could not be fulfilled unless the people thought as he did and not as Paul wanted it to be.

Mr. Lincoln realizes that many of the words ascribed to Jesus in the prophecies about his triumphal entry into Jerusalem were put in his mouth by the writers of the gospels thirty to seventy years after the crucifixion. The logical question arises, how can the gospels claim to provide any guidance for the mankind with all their contradictions. An inconsistent book cannot satisfy the world of reason and logic. Honest and sincere seekers after truth should look to Islam and the Holy Quran for this purpose.

The author, however, does not answer the question, how can one believe the New Testament's contention that Jesus did really die on the Cross, in spite of all this evidence that it is an unreliable and poor source of history. Why should we not take the logical position that as he was taken off the Cross only after a few hours, he did not die on the Cross but was only in a state of unconsciousness? Certainly he had to fulfill his mission to all the "lost tribes of Israel" of whom some were not living in Palestine and, therefore, Jesus travelled to those countries, in the east of Palestine, to where the other tribes had migrated. This is the only position which defends Jesus from being a failure in his mission at the hands of Jews who intended to nail him to death. Probably, the writer found this issue beyond his present discussion.

There is not the slightest doubt about the fact that if we accept the convincing thesis of Mr. Lincoln regarding the authenticity of the gospels and that Jesus did not teach the doctrines of Atonement and Trinity, the whole structure of the present day Christian Church falls to pieces and crumbles to dust.

We will strongly recommend this book to our readers for some of its revealing, honest, and frank discussions, although we may point out that the writer has faltered at some of his factual information. Mr. Lincoln has mentioned at many points that Paul brought the idea of Atonement from Arabia without proving that he ever went there. It is reported that Paul went to Damascus, where there were many Jews at the time (Enc. Biblica, under Paul), but not to Arabia. Most probably, Paul was influenced by the Greeks on account of his long stay at Antioch, Galatia, Macedonia, Athens and other cities of Greece.

The writer is also misinformed about one of his casual remarks that Mr. Jinnah, the political leader of the Moslems in India, advocates "killing as many of the other side as possible". We think that he is victim of some cheap propaganda material for this erroneous idea, the opposite of which is only true. The Moslem League has never even resorted to Civil Disobedience which has been a favourite instrument of the Hindu Congress. Recent mass-slaughter of the Moslems in East Punjab, Bihar, Bharatpur and many other places in India at the hands of Hindus and Sikhs is a further proof that Mr. Lincoln has not availed himself of the right information. Otherwise we are of the opinion that this book is a very interesting reading, especially for those who have been led to believe that Jesus taught the doctrines of Trinity and Atonement.

Khalil Nasir

The Agony of Kashmir (Continued)

FRAUD AND VIOLENCE

The Pakistan Government have not accepted and cannot accept the accession of Kashmir to India which they rightly hold is based on fraud and violence. It is fraudulent since it was achieved by deliberately creating a set of circumstances with the object of contriving the "accession". It is based on violence because it furthered the plan of the Kashmir Government to liquidate the Moslem population of the state.

Pakistan wants nothing but a fair and free plebiscite to determine whether the people of Kashmir shall accede to India or Pakistan. India makes a similar claim. And yet contrary to all principles of justice and fair play she insists on retaining military occupation of Kashmir and handing over control of the administration to Sheikh M. Abdullah who has already irrevocably committed himself in favour of accession to India. No fair plebiscite is possible so long as Indian troops remain on the soil of Kashmir or Sheikh M. Abdullah exercises executive authority.

What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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